

A  
LETTER

TO THE

Author of a Book,

ENTITLED,



An Answer to W.P's KEY,

About the

Quakers LIGHT WITHIN, &c.

By Edmund Elys, a Servant of Jesus Christ.

SIR,

I Consider that the Controversie that you and I are engaged in, is of infinitely greater concern to all Men than all the Contests of all the Kings, and other Potentates in the World about Temporal Power and Dominion: For the Nations are as a drop of a Bucket, and are

are counted as the small Dust of the Balance: But **THE TRUE LIGHT**, concerning whose Influence upon the Souls of Men, we are now to Dispute, is, *The High, and Lofly One that inhabiteth Eternity, Lord of Lords, and King of Kings*. I beseech you therefore to consider that you must give account at the Day of Judgment of every word you shall return in Answer, to what I shall here say in vindication of the Truth concerning *The Light within*, Asserted by *W. P.* in his small Treatise, Entituled, *The Key*, &c.

You say, p. 12. "Never was" any Nation, or any Generation, "or any one Man instructed by that" Light that is in the Conscience of "every Man, that there ever was" such a one as Jesus of Nazareth, "much less, that he was the Lord," and least of all what he required "of his Servants and Attendants: "Therefore no Light within common to all Mankind, can be the "Rule of the Christian Religion. "So that the notorious Experience "of all Men confutes the pretence "of the Quakers, since it was never "possible for any Man to learn, the "least part of the Christian Religion by the Light within that is in "every Man's Conscience. *Answ.* Whoever did not Rebel against the Light, which is in the Conscience of every Man, did believe that there was such a one as Jesus of Nazareth, as soon as this Truth was Declar'd unto him by Christ, or His Apostles, or any other that had receiv'd Authority from **CHRIST** to Preach the Gospel. In a sincere Conformity to the Law of **GOD** written in the Heart, is implied a Virtual Assent to all Truths

You say, (p. 26.) That, "Our Conscience is an inward Sense perceiving" immediately nothing but our own "Thoughts, which thoughts are" therefore its Notices; and the "Minds perceptive Power presenting these in it self, is the Light in" the Conscience of every Man. *Answ.* **CONSCIENCE** is the **KNOWLEDGE** of the Law of God in Conjunction with the **KNOWLEDGE** of the Conformity, or Difformity of our own Actions, or Omissions thereunto: By Knowledge here I mean the Inward Man, or the Heart consider'd, as Knowing the Law of God, &c. The Truth of what I say is evident from these Texts of Scripture, *Rom. 2. 15. 1 John 3. 20, 21.* This is a gross Falshood that Conscience perceives nothing immediately but our own Thoughts: For it immediately perceives the Law of God, viz. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and thy Neighbour as thy self; after that it perceives the Conformity, or Difformity of our own Actions, or Omissions thereunto. In the Law of God written in the Heart, is manifestly imployed the Idea of God; for we cannot have any Perception of the Law of God without some Perception, Notion, or Idea of His Existence. This Innate Idea, Notion, or Perception of the Divine Being, the one being absolutely infinite, is that peculiar Participation of Eternal REASON, The WORD, which was in the beginning with God, and which was God, with which our Blessed Creator, the Fountain of all Goodness has endued all Rational Souls. This I suppose is that which W. P. means* by



by *His own Light*, viz. the immediate Emanation of the **WORD**, or **REASON ESSENTIAL** upon *All Rational Souls*. 'Tis excellently observ'd by *W. P. Key*, p. 2. that, *This Light is something else than the bare Understanding Man hath as a Rational Creature: For as such, Man cannot be a Light to himself; but has only a capacity of seeing by means of the Light, with which Christ, the Word, enlighteneth him.*

The *Humane Intellect*, or *Understanding* is called *Reason*, because it is the power or faculty of perceiving the Emanations of the *Essential Reason*, the Fountain of all Truth, and Goodness. You tell us that "The Mind's perceptive Power" presenting these (our Thoughts) in "it self is the Light in the Conscience of every Man. I suppose upon second thoughts you will retract this: What! is the Power, or Faculty perceptive of *Light* or *Truth*, the *Light* it self? Ple grant that the *Humane Understanding*, or *Intellectual perceptive Faculty*, being the Eye of the Soul, may be called the *Light* that is in us; not because we are conscious of our Thoughts, but because we are capable of perceiving the **TRUE LIGHT** in our own Souls.

You say, "This *Light* is the Deity it self, and then the Soul of every Man will be Deified thereby. *Ans.* Not so, but the Soul of every Man that *Walks in this Light*, that adheres to it, as the *Principle* of all his Actions, may truly be said to be made *Partaker of the Divine Nature*, & *εἰς Κοινωνίαν θύσας*.. It is a most horrid Error (if not plain *Blasphemy*,) to say as

you do, that "It was never possible to learn the least part of the Christian Religion by the *Light* within, that is in every Man's Conscience: For by the *Light* within we understand **CHRIST** himself, and that *Light* which immediately Flows from Him, the Fountain of *Light*, the *Sun of Righteousness*, which we are called to *Reflect* upon, and *Conform our Will*, and *Affections* thereunto, by all the Notices that **GOD** gives of himself by any of his **WORDS**, or **WORKS**. Whatever knowledge a Man can have of the sense or signification of any Texts of *Scripture*, without this *Reflexion* or *immediate Application* of the *Will* and *Understanding* to *Christ* himself, the *Fountain of Light* in his own Soul, such Knowledge is rather the *Piſture*, *Form*, or *Image of Knowledge*, than *True Divine Knowledge*: 'Tis that Knowledge which puffeth up, and renders Men more like the Devil, the *Father of Lies*. 'Tis only by obeying the *Light* within, or by our adherence to the *Spirit of Truth* in our own Hearts, that we can ever attain to the knowledge of the *Truth*, as it is in **JESUS**; that is, as it saves those that have any apprehension of it, *from their Sins*. p. 21. you have these words: "God is *Light*, and God is within other things, as well as Men; is then God a *Light* within to every Tree, or Beast, or Star? *Ans.* **GOD**, being the **ONE** absolutely infinite, is in every Creature; but He is a *Light* only to those Creatures, which he has endued with a Capacity of having some sight, or perceivance of Him. I desire you would Peruse all those Papers which have

have been or shall be Publiſht for  
Me, by *Thomas Northcott*, in *George-  
Yard in Lombard-ſtreet*. If you ſhall  
attempt the Confutation of this Pa-  
per, or of any thing elſe that I  
have Publiſht, I deſire you wou'd

not write one Line without this  
Conſideration, That we ſhall all ap-  
pear before the *Judgment Seat of  
Chriſt*, and that our *Life is but a  
Vapour*, &c.

*Townſ in Devon,*  
*July 12. 95.*

*I am,*

*Your Servant in the Love of the Truth.*

**Edmund Elys.**

**L O N D O N,**

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*Lombard-ſtreet*, MDCXC V.